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AUTHOR(S):

NAKAGAWA, Mirai

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NAKAGAWA Mirai
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In the 1890s, the question of how to approach and relate to Asia began to confront individuals in Japan. This book considers the nationalistic *kokusuishugi* intellectual movement's understanding of Asia that emerged in this context, and elucidates the role it played amidst the formation of modern Japan.

Past scholarship has primarily seen *kokusuishugi* thought as a movement for ethnic independence and solidarity, and in terms of its degree of similarity to nationalism as an ideal type. However, in recent years many studies in the field of intellectual history have come to criticize these dominant understandings. By carefully working to uncover the process of subjects' intellectual development, they have made clear the diversity of the *kokusuishugi* Seikyōsha group, Kuga Katsunan's journalist side, and so on. These studies are shaped by an awareness of the postcolonial repressive political systems in Asia, as well as the various economic and societal problems that have emerged since the end of the twentieth century in the region.

Furthermore, against the backdrop of globalism and East Asian economic integration, scholarly interest in Pan-Asianism is growing as well. Research on the topic is characterized by the spatial expansion and the relativization of the concept of "Asia," an emphasis on politico-economic factors, and an understanding of "Pan-Asianism" as a regional network that transcended national borders.

While taking into account the above early-twenty first century international context and research trends, this monograph aims to construct a new intellectual history of *kokusuishugi* and understandings of Asia that goes beyond ideas like ethnic solidarity and "healthy nationalism" as well as simplistic criticisms of them. It is structured as follows:

Introduction The Perspective of *Kokusuishugi* Research: The Tōbō Kyōkai Era

Chapter 1 Local Communities and the "Tactician of the East" INAGAKI Manjirō's Ideas on Foreign Relations: The Structure, Spread, and Transformation of His Views on Asia

Chapter 2 SHIGA Shigetaka and INAGAKI Manjirō's Experiences in the South Seas: Pan-Asianism and the Australia Factor

Chapter 3 TAKAHASHI Kenzō's *Kokusuishugi* and Idea for an East Asian Order: Confucian Humanity, International Law, and the *Tōa Dōmei*

Supplement 1 *Kokusuishugi* and Modern Buddhism: Pan-Asianism and the India Factor

Chapter 4 Coverage of the Donghak Group and KUGA Katsunan: Journalism on the Eve of the Sino-Japanese War

Chapter 5 NAITO Konan's Experience in Taiwan: *Kokusuishugi* Under Imperialism

Supplement 2 Early Colonial Taiwan and the Media: *Taiwan Shinpō* and *Taiwan Nippō*

Conclusion Meiji Japan *Kokusuishugi* Thought and Asia

This monograph has five distinguishing characteristics. First, it holistically reconsiders formerly compartmentalized studies of individual *kokusuishugi* thinkers. Nakagawa identifies two primary ideas shared by the *kokusuishugi* group: contributing to world civilization by preserving the cultural diversity of various ethnicities (kokusuior "national essence"), and planning for a Japan-led Asian order to counter that of the West. Using this as a starting point, he then discusses the intellectual development of *kokusuishugi* and the characteristics of this process, concluding that the movement's idea to preserve national essences to resist the West was not applied to Asia. It consistently functioned as a logic that justified Japan going to war with China and the country's colonial rule.

Second, this book emphasizes individuals' experiences of Asia. Nakagawa understands "experience" in a broad sense to include not only going to the South Seas and Taiwan but also information on Asia provided by the media. During the 1890s, the focus of this monograph, the world's major communication routes were rapidly connected to Japan, and the number of Japanese people going overseas (primarily to Asia) rapidly increased. Thus the expansion of people's awareness of Asia is a theme that thus runs throughout the book.

Third, this book focuses on the process by which *kokusuishugi* thought permeated local communities and the business world. Traditionally *kokusuishugi* research has followed the pattern of analyzing a figure's discourse and then shifting to this discourse's influence on other groups of intellectuals or the political activities and aggressive diplomatic views of those who shared it. In contrast, Nakagawa vividly depicts the influence of *kokusuishugi* discourses on the business world in communities on the Sea of Japan's coast. It was not unilinear: these discourses were reinterpreted in terms of the logic of inter-community competition that aimed to revitalize communities as foreign trade ports. He portrays the concrete power of thought by showing how *kokusuishugi* discourses brought about an aggressive diplomatic stance in the business world.

Fourth, this book approaches discursive media not only to analyze the text contained therein—a common method in history scholarship—but also from the perspective of its significance in intellectual history terms. Nakagawa engages in an analysis that, focusing on Korea and colonial Taiwan, sees the publication of Japanese newspapers and the existence of Japanese reporters/correspondents as both an expression of an

understanding of Asia and a foundation for subsequent discourses.

Fifth, this book presents the first full-fledged analysis of *kokusuishugi* thinkers that have tended to be overshadowed by Miyake, Shiga, and Katsunan. Nakagawa is the first person to clearly discuss the societal influence of Inagaki Manjirō in the 1890s and his thought as a whole. Furthermore, he also shows that Naitō Konan's view of the Qing Dynasty as "barbaric" and that it is the "heavenly duty" of "the civilization possessed by Japan" to save "real Chinese culture" was inherited from Takahashi Kenzō.

This work identifies structural issues inherent in *kokusuishugi* thought, opening a new chapter in the study of Meiji period *kokusuishugi* and Pan-Asianism.